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COMMUNICATIONS.

For the Western Recorder.

THE GOODNESS OF GOD EVIDENT FROM THE WORKS OF CREATION AND PROVIDENCE.

MR. EDITOR—Many of the learned have taught, that it is impossible to prove the goodness of God, without the bible. But this seems to me to be contrary to the bible itself, which assumes the fact, that the goodness of God is evident from his works. The bible tells us, "the heavens declare his glory." Glory is excellence; but if he be not good, he is not glorious—is not excellent. So also, "the wrath of God is revealed from heaven against *all ungodliness*, and unrighteousness of men; because *that which may be made known of God, is manifest in them;* for God hath shewn it unto *them;* for the *invisible* things of him, from the creation of the world, are clearly seen, being understood by things that are made, even his eternal power and godhead: So that they are *without excuse;* because that when they knew God, they glorified him not as God, neither were thankful." But I ask—How are the heathen without excuse, (for this is spoken of them), if the goodness of God be not evident from his works, without the aid of what is usually termed revelation? "When they knew God, they glorified him not as God." How did they know God? They had no bibles—no true prophets—no inspired teachers. "Nevertheless, he [that is, God] left not himself without witness, in that he did good, and gave us rain from heaven, filling our hearts with food and gladness."

Thus much for the bible on this subject. Plainly the bible teaches that the goodness of God is, or may be, known from his works; or if after all, as some suppose, the goodness of God *cannot* be thus known; then evidently the bible assumes a wrong position, and cannot itself be taken as proof of his goodness.

But in what way do the works of God furnish proof of his goodness? I answer—We know, for example, that the sun, moon, and stars, are useful; for we experience many benefits from them. We know that the earth, and its productions, are beneficial; for we realise this truth from day to day, from year to year. This shows us that they were *designed* for usefulness—for our benefit—for our good; and if thus originally designed by their Maker, the design being good, proves the goodness of the designer.

But it is objected that much evil has occurred under the government of God: Why does not this prove that he is evil, as clearly as the good things under his government prove him to be good? I answer—Every thing on earth, every creature that we know, is so made, as to be capable of doing good, or of enjoyment, or both. This shows their Maker to be good; for it proves the goodness of his original intention respecting them. Besides, it is a fact, evident from daily observation, that natural evil is in a great measure the effect, the genuine fruit of moral evil. To become the instruments of promoting moral evil, we also know, is a voluntary thing; and it is by thus transgressing against the evident will of our Maker, that we convert his *blessings* into *curses*. No marvel that we should experience his chastisement for such transgressions. Therefore, the existence of evil, natural and moral, affords no proof that God is not good; it does nothing to invalidate the argument drawn from his works, in proof of his goodness.

But let us survey the creation and providence of God, as far as we can, without consulting revelation, and we shall find, in every direction, traces of his goodness. The sun, the moon, the stars, and the different degrees of light they furnish—the regulation of the seasons, days, and nights, and years, all, *all* pronounce their Maker's goodness. They conspire to speak his praise. They were made for use to the creatures of God, as well as to speak his praise; and their usefulness continues from generation to generation.

Let us look, also, to the earth, which we inhabit; let us look at its mountains, hills, and vallies; its rivers, lakes, and seas; its forests, fields, and floods; its beasts, and birds, and fishes; its supply for all the wants of all these creatures; its rocks, and caves, and dens, and trees, for their habitations; its numberless kinds of fruit, just fitted to meet their various appetites, and to furnish them with food. Let us mark the degrees of skill which he has given them; the precision with which they make their way, guide their flight, build their nests, prepare their various dwellings, and know the time of their going out, and of their return. Let us see them comfortable in their habitations, happy in their loves, rejoicing in their offspring, basking in the sun, playing their thousand gambols, sportive, and full of glee, feasting on endless vegetation, for ever renewed by their Maker's hand. Let us listen to their songs in testimony of their happiness. Let us enquire as minutely as we please, we shall see and hear them to be happy. Is all this to go for nothing? Is this the fruit of malignity? Are these the productions of one who is ferocious and cruel? No. Infinitely far from it.—These things bespeak the goodness of the Being that made them—of the hand that gave them birth.

Earth also is fitted for the temporary residence of man; for the propagation of the species; for the supply of all his wants.—Here he may acquire his education, form his character, and prepare, as he is ever inclined to believe, for a station in another world. Yes; and did men conform to the law of goodness; did they love God with all their hearts, and their neighbours as themselves, all would be well: Heaven would dwell below, and earth become a paradise. And now, because the wickedness of man has perverted these blessings, and can change them into curses, shall we complain, and say, I know not but God is wicked? God forbid.

Your's, &c. SENEX.

REMARKS.—In connexion with the above, we would add a single thought relative to such natural evils as are not so *distinctly seen*, as consequents of moral evil. Setting aside, for the moment, such evils as earthquakes, inundations, tempests, &c. nothing is more obvious, than to perceive that the remainder are intended as chastisements or punitive visitations upon the wickedness of men. Many of the heathen themselves have thus understood the matter. It is perfectly evident, also, on the slightest reflection, that a good being must abhor that which tends to the destruction of all moral good. A benevolent being can of course have no complacency in that which is malevolent. His very soul must abhor it, and ought to abhor it; and the inflictions of his hand, in the case of such evils as are seen to spring out of the commission of wickedness, are evidently to be regarded as necessary inflictions, and as therefore affording additional proof of the goodness of God. A God who should *every where smile alike* upon moral opposites of character and conduct, would thus reveal himself as an inconsistent being. Goodness itself requires that our Maker should be our governor, and restrain by these inflictions the evil passions and propensities of men. And now, this once admitted, what is more natural than to refer storms and tempests and inundations, yes, and the very rending and breaking up of the bowels of the earth itself, to the same holy indignation of a God of boundless benevolence, against the foul deeds of his mischievous, his rebellious subjects? The self-important skeptic, or the laughing infidel, may brand all this with the charge of superstition; but in so doing, he virtually proposes to annihilate the moral attributes of God. Let him see to this; for the very heathen will rise up in judgment against him.

For the Western Recorder.

TO SUNDAY SCHOOL TEACHERS.

No. II.

"Out of the mouth of babes and sucklings thou hast perfected praise."

The Sunday school system is yet in its infancy. A few years hence, we shall look back with wonder that we were so slow to perceive and adopt improvements which will be thought indispensable. Every year is bringing about important and interesting changes in the conduct and management of Sunday schools; in the method of instruction; in the spirit of the institution. I wish in this number to direct your attention to one of these changes or improvements, which the inventive benevolence of some teachers has suggested within these two or three years, and which I hope soon to see generally adopted. I allude to the establishment of an *infant department*. When or where the first infant Sunday school was founded, I cannot tell; but the first of which I have any knowledge was established in Philadelphia, less than three years since. In how many other places in our country such classes now exist, I am not informed. I am acquainted with but one, and that in a village in the western part of New-York. This was first opened in April, 1829. The school in that village was attended by one or two classes of little ones, who were not forward enough to commit to memory the scripture lessons. They were taught the commands, and received other oral instruction from their teachers; and as the general instructions of the school were mostly beyond their comprehension, their improvement was trifling. They were also rather a detriment to the rest of the school. The idea suggested itself to the superintendent, though he had not yet heard of an infant Sunday school, that these classes would do better in a separate room. They were accordingly placed in an adjoining apartment, and an effort was made to increase their numbers. The plan found favour in the eyes of parents & teachers, and a school of thirty was soon gathered. The anticipated advantages were more than realised. The infants have ever since continued to meet as regularly as the other scholars. Even the inclemency of winter has not suspended their operations a single day. This little department has proved a nursery for the larger; and several classes, as their improvement would warrant the change, have been transplanted into the latter; and they now constitute the loveliest branch—I can almost say, its most intelligent portion. Some of the peculiarities of the infant school system have been adopted. The instruction is oral, and consists chiefly of select scripture lessons, so as to interest and please the children; and there is much *concert recitation*. The knowledge of scripture doctrines, as well as history, thus acquired by these *lisping little ones*, is truly remarkable. This department, notwithstanding an occasional subtraction from its numbers, by promotion to the other classes, now contains nearly fifty. I have been a constant and attentive observer of the progress of this experiment; and the result of my observations is a conviction, that a similar plan can be successfully adopted in connexion with a majority of our Sunday schools. Nay further, that the interests of the Sunday school cause demand its general adoption. And it is now recommended to every superintendent, particularly those attached to village schools, to establish forthwith an infant department in connection with his school. Let him get together ten infants, from two to four or five years old, and place them under the charge of a female teacher, kind in manners, affectionate and familiar in her way of conversing with children, and who is withal a good singer. Let him furnish her with a few cards, containing the commands, and hymns, or select texts of scripture, and he will then have an infant Sunday school commenced; the progress of which cannot easily be checked. Let him gather into his little fold all of suitable age, (and none who can talk are too young), whose parents can be induced to submit them to his care; and as their numbers increase, let him furnish assistants from the older classes of girls, where other teachers cannot be had. If superintendents can be prevailed upon to make the experiment, I have no fears for the result. This plan, where its operations are *seen*, so recommends itself, not only to the judgment, but to every benevolent feeling of the heart, that it can hardly fail in any place, to enlist in its favour hearts and hands enough to ensure it success.

There is something so interesting, so fascinating to the infant mind, in the society of its fellows, in the interchange of infant thoughts, in the simplicity of infant expression, that *congregated infancy* presents in my view the happiest scene on earth. It furnishes a faint representation of primeval purity and bliss; and while gazing on such a scene, we cease to wonder that the Saviour's benediction and his smile should rest upon *little* children. WINSLOW.

For the Western Recorder.

PREMIUM OFFERED,

For the best Authentic Narrative Tract.

A friend of the American Tract Society, believing that truth in no form is more likely to arrest the attention, or gain access to the heart, than in the faithful record of the operation of divine grace; and that, in this day of the outpouring of the Holy Spirit, many such examples have occurred, which ought to be recorded to the praise of God, and for the spiritual benefit of thousands who are perishing in sin—hereby offers a premium of fifty dollars for the *best Evangelical Authentic Narrative Tract*, that shall, in the most striking and impressive manner illustrate the *operations of the Holy Spirit in the conviction, conversion or sanctification of men.*—The premium to be awarded by Rev. James Milnor, D.D. Rev. John Knox, D.D. Rev. John Woodbridge, D.D. of New-York; and each manuscript to be at the disposal of the committee of the American Tract Society, in case they shall desire to publish the same. The manuscripts should each be accompanied by a sealed envelope, containing the name of the writer, and will be received until April 1, 1831. They may be addressed to the undersigned, or committed to the care of Mr. A. Russell, No. 25, Cornhill, Boston; or Rev. Joel T. Benedict, corner of Fourth and Arch-streets, Philadelphia.

Those clergymen or others, whom God has made acquainted with examples of his distinguishing mercy and grace, are earnestly requested to communicate them, whether with reference to obtaining the premium or otherwise. WM. A. HALLOCK,

No. 144, Nassau-street, New-York.

ANOTHER.

The individual who offers this premium believes, that the *obligation which is involved in a profession of the religion of Christ, to live supremely for the advancement of his kingdom in the world*, is not properly understood and felt; that those divine declarations, "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's:" "If any man have not the Spirit of Christ, he is none of his," (1 Cor. vi, 17, 19, 20: Rom. viii, 9: Gal. iv, 6), are not made, as they should be, the rule of christian character. He deems it, therefore, of great importance that something should be written, that will show every professor of religion in what relation he stands to the Lord Jesus Christ, and the world for which he died.—With this view, he offers a premium of fifty dollars for the best tract, showing, in a clear and persuasive manner, *the obligations devolving on all professors of religion to make efforts and sacrifices for the salvation of the souls of men, and in what manner they must be discharged, to evince a real union with Christ.* The premium to be awarded by Rev. Thomas H. Skinner, D.D. of Philadelphia; Rev. Charles P. M'Ilvaine, of Brooklyn; and Rev. William Patton, and Arthur Tappan, Esq. of New-York. The manuscripts should each be accompanied with a sealed envelope, containing the name of the writer; and will be received until April 1, 1831. They may be addressed to the undersigned, or committed to the care of Rev. Joel T. Benedict, corner of Fourth and Arch-streets, Philadelphia; or of Mr. A. Russell, No. 25, Cornhill, Boston.

WILLIAM A. HALLOCK,

No. 144, Nassau-street, New-York.

A SABBATH AT THE SANDWICH ISLANDS.

The following description of a Sabbath scene, in one of the Sandwich islands, was communicated by Rev. Mr. Stewart, for the New-York Observer. It took place while the ship Vincennes, of which he was chaplain, lay in Byron's bay, at Hawaii. The place is "one of the most obscure corners of these remote islands," which had not till recently been made the scene of missionary operations:—

At an early hour of the morning, even before we had taken our breakfast on board ship, a single person here and there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves fringing the bay on the east, or descending from the hills and ravines on the north, towards the chapel; and by degrees their numbers increased, till in a short time every path along the beach and over the uplands presented an almost uninterrupted procession of both sexes and of every age, all pressing to the house of God. So few canoes were round the ship yesterday, and the landing place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, "What crowds of people, what crowds of people!" was heard from the quarter-deck to the forecastle.

Even to myself it was a sight of surprise; surprise not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multitude. And as my thoughts re-echoed the words "what crowds of people!" remembrances and affections of deep power came over me, and the silent musings of my heart were, "what a change; what a happy change!" When at this very place, only four years ago, the known wishes and example of chiefs of high authority, the daily persuasion of teachers, added to motives of curiosity and novelty, could scarce induce a hundred of the inhabitants to give an irregular, careless and impatient attendance on the services of the sanctuary. But now,

> Like mountain torrents pouring to the main,
> From every glen a living stream came forth;
> From every hill in crowds they hasten'd down,
> To worship Him, who deigns in humblest fane,
> On wildest shore, to meet th' upright in heart.

The scene, as looked on in the stillness of a brightly gleaming Sabbath morning from our ship, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship should allow us to go on shore. Mr. Goodrich had apprised us, that he had found it expedient to hold the services of the Sabbath, usually attended at all the other stations at 9 o'clock in the morning, and at 4 in the afternoon, both in the fore part of the day, that all might have the benefit of two sermons, and still reach their abodes before nightfall. For,

> "Numbers dwelt remote,
> And first must traverse many a weary mile,
> To reach the altar of the God they love."

And it was arranged that on this occasion the second service should be postponed till about the time the officers should be at liberty to leave the ship. It was near 12 o'clock, when we went on shore, the captain and 1st lieutenant, the purser, surgeon, several of the midshipmen, and myself. Tho' the services had commenced when we landed, large numbers were seen circling the doors without, but as we afterwards found, only from the impractibility of obtaining places within. The house is an immense structure, capable of containing many thousands, every part of which was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our footsteps without treading on limbs of the people, seated on their feet as closely almost as they could be stowed.

As we entered, Mr. G. paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only of momentary duration, notwithstanding the entire novelty to them of the laced coats, cocked hats, and other appendages of naval uniform. I can scarce describe the emotions experienced, in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than 9,000 square feet. The sight was most striking, and soon became not only to myself but to some of my fellow officers deeply affecting.

I have seen many worshipping assemblies, and of every variety of character, from those formed of the high and the princely, with a splendour and pageantry of train befitting the magnificence of the cathedrals in which they bowed; to the humblest "*two or three*," who ever came together at a place "*where prayer is wont to be made.*" I have listened with delighted attention to some of the highest eloquence, the pulpits of America and England of the present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapt into an enthusiasm of high toned feeling at the sublimity of the theme presented. I have seen tears of conviction and of penitence flow freely even to the seeming breaking of the heart, under the sterner truths of the word of God; and not unfrequently too, have witnessed, as the annunciation of "Peace; be of good cheer, thy sins are forgiven thee," has fallen on the soul, smiles of hope and joy, such as would adorn an angel's brow, rapidly take their place. But it was left for a worshipping assembly at Hido, the most obscure corner of these remote islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions in my breast, of the extent and unsearchable riches of the gospel, which were never known before.—The depth of the impression arose from the irresistible conviction that the "*Spirit of God*" was there; it could have been nothing else. With the exception of the inferior chiefs having charge of the district, and their dependents; of two or three native members of the church and of the mission family, scarce one of the whole multitude was in other than the native dress—the maro, the kihee, and the simple tapa of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely pagan, totally unlike those of the Society islands; as unlike as to one at home. But the breathless silence, the eager attention, the half suppressed sigh, the tear, the various feeling, sad, peaceful, joyous, discoverable in the faces of many; all spoke the presence of an invisible but omnipotent power, the power that can alone melt and renew the heart of man, even as it alone first brought it into existence.

From the thousands present, I might select many individuals whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one at least I can never forget; and will attempt to describe. It was a diminutive old woman, shrivelled by age, till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression, which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting, with her head inclined upwards and her eyes fixed upon the preacher. There was not only a seriousness, but a deep pensiveness in her whole aspect, that rivetted my attention; and as Mr. G. proceeded in his discourse, a tear was seen occasionally to start in her eye, and more than one made their way down her deeply wrinkled cheeks upon her mantle. I had not in my long absence, so entirely forgotten the native language, as not to understand much that was said. After some time this sentence was uttered, "We are all sinners; but we have a God and Saviour who will forgive us our sins, if we ask it of him. It is our duty to pray for this to God; and he hears the prayers of all who approach him in sincerity." And I happened at the moment to look again upon this object. Her attitude and aspect was the same, except that her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and as she did so a bright and peaceful smile spread over every feature; tears gushed rapidly from her eyes, and she hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? Could I be mistaken in the causes and the nature of those varied emotions under the circumstances with which they were beheld; and in one, of whom I had never heard, and whom I had never before seen? No, I could not; and if so, what is the language they speak? They plainly say, that this poor woman, grown gray in the ignorance and varied degradation of heathenism, by "the lamp let down from heaven," sees herself to be a sinner, and is oppressed to sadness and to sighing under a sense of her guilt. But she hears of pardon and salvation freely given to all who will freely receive; hears of the glorious liberty of the gospel, and of all the rich privileges it confers, even to nigh access and intimate communion with the Father of Spirits; hears and believes, and sinks before her God, in tears of gratitude and of joy!

The simple appearance and every deportment of that obscure congregation whom I had once known, and at no remote period, only as a set of rude, licentious and wild pagans, did more to rivet the conviction of the divine origin of the bible and of the holy influences by which it is accompanied to the hearts of man, than all the arguments and apologies and defences of christianity I ever read.

Towards evening, my friend S—— and myself went again on shore, and remained till late, learning from our missionary friends the most gratifying intelligence, in corroboration of the opinion formed in the morning of the state of the people. An entire moral reformation has taken place in the vicinity of this station. Though latest established, and long far behind others in success and interest, it bids fair now to be not a whit behind the very chiefest in its moral and religious achievements. Instruction of every kind is eagerly and universally sought; and not less than 10,000 people were assembled only last week at an examination of schools. The mission house is daily crowded with earnest enquirers in every right way; evil customs and atrocious vices are abandoned; a strict outward conformity to good morals observed, and numbers, it is hoped and confidently believed, have yielded and are yielding themselves to the sweet charities and pure affections of genuine piety.

HEATHENISM AT THE MARQUESAS.

Rev. Mr. Stewart, during his late voyage in the United States' ship Vincennes, visited among other places the Marquesas islands, situate in the south Pacific ocean, remote from religious advantages; no mission ever having been established among them. The inhabitants, probably 50,000 in number, all naked and sunk in the lowest degradation of idolatry, form a sad contrast to the beautiful scenery which surrounds them.

In a late public meeting at New-York, Mr. S. read some sketches of his voyage, which are now in course of publication, and handed them over to the columns of the Observer, from which we extract the following account of a temple and sacrifice, at

NUUHIVA.

Surrounded by an admiring and joyous crowd, we followed the windings of the stream along a footway by its border, to the the residence of Tauatini, the prophet of the Hapas, holding the highest religious, as Piceo does the highest civil rank in the tribe. His house is in the centre of the village, on a large low platform, beneath the shade of some noble trees. Our approach had probably been communicated previously to landing from the boats, the Taua being in evident preparedness for the interview. He is a tall, slender man, and venerable looking, with high and strongly marked features, and more sedate and dignified expression of countenance and manners than any of his compeers. He received us without rising, seated on the sleeping mats at the farther side of the house, immediately in front of a low entrance. His whole figure was enveloped in a large mantle of snow white tapa or native cloth, over which a smaller one of fine searlet cassimere fell from his shoulders down the back, both being fastened by one large knot resting on the chest in front. A double roll of fine white tapa encircled his forehead; while his hair, tied in two close knots, was confined on the crown by long bands of the same. There was something strikingly interesting and patriarchal in the whole contour of this personage, predisposing us at once in his favour, and inclining us to unusual civility and respect in our approach to him.

Capt. Finch, after an interchange of salutations and introduction of the officers in his company, opened the conversation, thro' an interpreter, by stating the motives leading to his visit; a wish to pay him the same respect he had others of his rank, both friends and foes, and a desire to influence him to peace and friendship with the Taipiis; and then entering into a full exposition of his views, urged upon him all the evils and disadvantages of the hostility now existing, and portrayed the benefits of happiness that might be made to result from a state of continued peace.

The Taua listened with serious and close attention and the deepest thought; and when he had concluded, after a few moments of silent deliberation, expressed his cordial approbation of all that had been said, with a degree of dignity and intelligence worthy an experienced diplomatist as well as wise and experienced chieftain. We were all exceedingly pleased with the good sense, and deeply serious, though amiable manners exhibited by him, and marked him at once as a general favourite, and decidedly the most respectable islander we had yet seen.

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The examination of a temple immediately adjoining the dwelling of the Taua, left impressions of deep melancholy at the degradation to which ignorance and superstition, where their power is uncontroled, subject the mind and passions of man. From the evidences of decay, deeply marked on every thing appertaining to most of the structures of a similar kind previously visited by us, we had insensibly looked upon them rather as the ruins of an idolatrous system whose rites had ceased, and as monuments left by apostate worshippers for the curiosity of the passing voyager, than as piles kept in consecration for the performance of services existing at the passing moment in all the freshness of their deformity; but at this spot we saw and were made to feel that the reign of superstition still holds the minds of the people in a bondage of cruelty and fear.

Like the last place of the kind visited in the glen of Taioa, it is that at which the human victims not eaten are principally offered. A platform of stone, twenty feet square and three feet high, so thickly surrounded, except in front, by clumps of the Pandanus, as to make the centre a dark entangled bower, marks the spot where the last remains of the immolated are thrown, after having putrified and dissolved before the image of the god to whom they are sacrificed. Directly in front of this thicket, in a deep trough, rudely sculptured at one end into a head, gaping hideously, as if to devour all who approach, lay a victim of cruelty, a single mass of putridity, above the surface of which the green and discoloured bones of the skull and chest only were clearly discerned in the momentary glance that could be cast within. Close beside it, the distorted image to which it was an offering, mouldering itself in green decay, reclined against the platform with a helplessness and inanity, sufficient in themselves, it would be thought by an enlightened being, to upbraid with the folly the hands that formed, and the minds that could bow down in worship to it.

On the right was a Tupapau, or house of the dead, containing a corpse still affecting the purity of the air, and whose manes may have called for the immolation that had been made; and on the left an altar, with an idol at each end, before which also were offerings recently presented. Besides fresh cocoa-nuts and bread-fruit on the pavement, fish and pieces of pork had been hung around, evidently within a few hours, and two dogs killed and dressed as if for eating, but in an offensive state, were suspended before the images, one by the neck on a pole, and the other from a post, in a basket of cocoa-nut leaves—the whole swarming with flies, and throwing out strong odours under the power of the noon-day sun.

Such is a temple at Nuuhiva, in the day of sacrifice! And who, after the sight or even a description of it, will say, "The heathen need not the gospel of Jesus to make them either wise or happy! that their religion is inoffensive and their sacrifices acceptable in the sight of a pure and righteous God!" Who, with such facts before him, can for a moment entertain the belief that the missionary of the cross does more harm than he does good, when in the providence of God he is made the instrument of razing to the dust such altars of abomination and blood, and of erecting on the ruins humble chapels for adoration and prayer, where the only offering required is the sacrifice "of a broken and contrite heart," and the only victim in atonement for guilt, "the Lamb o

God who taketh away the sin of the world!" And how was it possible for me to gaze on such a scene, but in the devoutest prayer that God, in mercy to his creatures, would speedily prepare the way for an utter overthrow of this system of darkness and of death, and through the preaching of the gospel of salvation, cause himself, a pure and glorious Spirit, to be worshipped in this very grove, and by this very people, in spirit, and in truth!

A few moments here were sufficient to sicken both the body and the soul, and we hastily turned from the revolting spectacle, in search of some scene of novelty or beauty to dissipate the impressions forced by it upon the heart.

TEMPERANCE.

For the Western Recorder.

HERKIMER COUNTY.

At a meeting, held for the annual meeting of the Herkimer County Temperance Society, at the court-house, in Herkimer, on the 18th day of January, 1831: Rev. Henry Snyder was elected Chairman, and Aaron Hackley, Secretary.

The meeting was opened by prayer, offered by Rev. N. G. Chase.

The reports of the Town Societies, received during the past year, and the late circular of the State Society, were then read.

On motion, the constitution of the Society was read, and additional signatures received.

The meeting then proceeded to the choice of officers for the ensuing year, and elected the following, to wit:—

AARON HACKLEY, Esq. *President.*

Vice-Presidents.

Lauren Ford, Esq. of Herkimer.
Henry Hurlburt, of Fairfield.
Rev. Zeloia Eaton, of Newport.
Wilbor Tillinghast, of Norway.
W. Martin, of West-Brunswick.
Dr. John R. Brown, of Salisbury.
Luther Pardee, of Manheim.
Dr. John Holmes, Esq. of Stark.
William Hamill, of Little-Falls.
Frederick Hess, of German-Flatts.
Rev. N. G. Chase, of Frankfort.
Jesse Campbell, Esq. of Litchfield.
W. Caster, of Columbia.
Milton Haugh, Esq. of Schuyler.
Eber Hyde, of Warren.
Almond Luce, Esq. of Winfield.
Dr. Roland Sears, of Russia.
Rev. Henry Snyder, *Secretary.*

John Bartow, Lewis M. Morton, Thomas Barlow, Stephen Stanley, Eli Taylor, *Executive Committee.*

It was, thereupon, *Resolved*, That the President and Secretary give written notices to the other officers, of their election.

Resolved, That this meeting requests the Executive Committee speedily to convene, for the purpose of attending to their constitutional duties, and also to adopt measures to carry into effect the recommendations contained in the circular of the State Society, this day read.

Resolved, That the present Executive Committee forthwith make out a report of the transactions of the Society, for the last year; to the end that the same may be transmitted by the Secretary, to the Secretary of the State Society.

Resolved, That the editors of the newspapers in this county, and of the Western Recorder, and Baptist Register, be requested to publish the foregoing proceedings.

HENRY SNYDER, *Chairman.*
A. HACKLEY, *Secretary.*

NEW-LOTS (L. I.) FEMALE TEMPERANCE SOCIETY.

Between thirty-five and forty of the ladies of the congregation of New-Lots, lately addressed a note to their pastor, Rev. Mr. Crookshank, requesting him to take measures as soon as convenient for forming a Female Temperance Society. Agreeably to their request, a public meeting was called on the evening of the 24th December. But owing to the embarrassment which females naturally experience, when transacting public business, in the presence of a large and promiscuous assembly, a private meeting was previously held for the purpose of adopting a suitable constitution, and electing the customary officers.

When the hour appointed for public services arrived, a large and respectable audience assembled in the church. This audience was soon cheered and animated by the appearance of a numerous and highly respectable representation from the temperance society of Jamaica, and similar ones from the temperance society of New-Utrecht and Flatbush, furnishing at once a signal proof of the strength of the cause, and the zeal and unanimity of its friends.

After prayers had been offered up to the throne of divine grace, by Rev. Mr. Crane, of Jamaica, Mr. Crookshank announced to the audience the presence of Mr. Van Sinderen, Mr. Lewis, and the Hon. S. V. S. Wilder, of Brooklyn, delegates from the County Society for the promotion of Temperance. Mr. Crookshank having resigned the chair to Mr. Van Sinderen, made a favourable statement of the progress of the cause in this place, and also of the efforts of the Female Association so recently formed. After which Rev. Mr. Strong, of Flatbush, presented the following resolution:—

Whereas, in the opinion of the meeting, female influence, when concentrated and brought to bear upon the habits and customs of society, is almost irresistible in its effects, and when directed against those habits of intemperance, which have so long prevailed, must necessarily be attended with the happiest results. Therefore, *Resolved*, That the efforts of the ladies of New-Lots to dissuade their community from the use of distilled spirits, and to establish habits of temperance and sobriety, are hailed with joy, and demand our highest commendation and praise.

This resolution was eloquently and powerfully sustained by the mover, and also by Rev. Mr. Crane, of Jamaica, and Rev. Mr. Beatty, of New-Utrecht. These gentlemen most strikingly and feelingly portrayed the sufferings and the woes which families have endured, from the effects of those pernicious customs heretofore prevailing in relation to strong drink, and they clearly illustrated the force of female influence when suitably directed and brought to bear against them. At the same time, making strong appeals to those present, as they regarded their own peace, their children's, and their children's children's peace, to continue their efforts.

By this time the evening was considerably advanced, but the audience showed no marks of fatigue. They continued to listen with the profoundest attention to two able addresses, the one from Mr. Lewis, the other from the Hon. S. V. S. Wilder, of Brooklyn. The names of these gentlemen have long been before the religious public; on this occasion, however, they seemed to meet the subject with hearts peculiarly warm in the cause; and from minds richly stored by experience, travel and research, they were able to entertain the audience, and to enchain and fasten their attention until quite a protracted hour. On the whole, the meeting was one of triumph to the cause, and its influence, we think, must long be felt in that part of the island.—*Long Is. Star.*

ROCHESTER YOUNG MEN'S SOCIETY.

At a late meeting of this Society, (says the Observer), an address was delivered by Mr. Weld, a young gentleman of the Oneida Institute, who is spending a few days in this village. We can only say of the address, that it was one of surpassing excellence; occupied two hours and a half in the delivery; and yet we can say for ourselves, that we could have listened, not only with patience, but with pleasure, had it been much longer. The fixed attention paid by the audience showed that they felt themselves participating in a rare mental treat, and the friends of temperance that the cause could not have found an abler advocate. The effects produced by it cannot be more than partially known; but after Mr. W. sat down, Rev. Mr. Penney arose and requested those present, who were now in the habit of using, manufacturing, or vending ardent spirits, and who were willing then to give a public pledge, that from that time they would cease to do so, should rise, when some eight or ten gentlemen arose in token of such determination. Indeed, we learn that a large number of wholesale grocers and others, have had a meeting with reference to abandoning the sale of ardent spirits, and we have no doubt they will generally do so; but as they have deferred making their decision for a short time, waiting the return of some individuals, now absent, who are deeply interested in the measure, we cannot of course say definitely what has been done, or what may be the result of their future deliberations. One thing, however, we can say with confidence, which is, that the cause of temperance has received an impetus that will be felt through this community.

The Tables turned.—In a neighbourhood some twenty-five miles from Pittsburgh, the temperance reformation has made such progress, that a short time since, when an elder in the church had invited his neighbours to a raising, most of them absolutely refused to attend, because the *good man* persisted in having whiskey on the ground. The old gentleman, therefore, with a few of the lovers of the "good creature," who *did'nt like* to break in upon the good old custom, was left to get his building raised as he could. This is as it should be.—*Chr. Herald.*

Westerlo, N. Y. Temperance Society.—More than thirty habitually intemperate drinkers have been reclaimed. Very few societies have less cause of regret from disorderly members. It consists of about 450 members.

INTELLIGENCE.

RELIGIOUS INTOLERANCE AT GENEVA, SWITZERLAND.

We have often alluded to this subject, with painful emotions. The following are the remarks of the London Christian Observer, for November. Much remains yet to be done, it seems, before the progress of religious liberty shall have become universal:—

We had begun to hope that after the fatal experience which Switzerland has had of late years of the fatal evils of an intolerant and persecuting spirit; and after the earnest fraternal remonstrances of the whole protestant world, particularly in France, England, and the United States of America, every lover of his country, above all, every professed friend of religion, in Switzerland, had resolved to banish henceforth all weapons in matters of theology, but those of amicable argument and the word of God. We grieve, however, to say that the spirit of intolerance has again broken forth; not in some remote rural district, but in Geneva itself; not on the part of a few obscure bigots, but on the part of a venerable company of pastors; and not directed against some rash and ignorant individual, whose conduct could be urged as a pretext for hostility, but against one of the most faithful, pious, humble, regular, and useful ministers which the modern church of Geneva can boast—M. Gaussen, the well-known and beloved pastor of Satigny. The dominant ecclesiastical party in Geneva have never forgiven M. Gaussen the offence of re-publishing with M. Cellerier the Helvetic Confession, which they wish to be forgotten, as the monument of their heterodoxy and secession from the true principles of their church. But his exemplary conduct, and his ecclesiastical regularity, have hitherto prevented their finding occasion against him. Had he become a dissenter, or gone over to wild opinions, instead of remaining in the church of which he is an ornament, and exhibiting its true doctrines, his offence had been less, as would his influence and capacity for doing good.

The circumstances to which we allude are the following. M. Gaussen lately received from the company of pastors an order to renew the use of its catechism in his schools; which he declined doing, as well he might, from the heterodox complexion of that document. The refusal was made a pretext for hostility; and it has even been seriously proposed to deprive him of his benefice. All moderate and well-judging persons in Geneva have declaimed against such intolerance and persecution; and the civil authorities have expressed their concern, and endeavored to tranquilise the matter. In the mean time, the affair having become public, M. Gaussen has been constrained to issue a brief statement on the subject to the householders of the parish, who have gathered around him with filial anxiety and affection. It is a meek and pastoarl address, in which he alludes to his having preached among them for fourteen years, those blessed truths which were the glory of the reformation, and which his venerable predecessor Cellerier had inculcated for thirty years before him, and shows good reason why he has not made the modern catechism the basis of instruction among the children; not only because it is tedious and unintelligible to them, but because he thinks the pure word of God preferable for this purpose, and because the catechism has been so grieviously mutilated, that it no longer exhibits "those four most important doctrines, the fall, sinfulness, and condemnation of mankind; justification by faith in the blood of Jesus Christ; that except a man be born again he cannot see the kingdom of God; and that there is but one God, the Father, the Son, and the Holy Ghost." M. Gaussen adds, that if the pastors will replace these doctrines in the catechism, or restore the orthodox catechism formerly in use, he will, for the sake of peace and deference, employ it, though he prefers the scriptures, and violates no ecclesiastical usage or rule of discipline, in not making use of a catechism.

It is not for us to intrude in the affairs of other churches; but our pages find their way to Geneva, and most earnestly would we implore the pastors of that once venerated branch of the protestant reformation to pause, to retrace their steps, or at least not to add to the affliction of their fellow-protestants at their own defection from the doctrines of their professed church, by persecuting those who still maintain them. It is quite clear, that if such a man as M. Gaussen is forced from his parish, it will lead to an orthodox independent secession, the effects of which can little be foreseen.

HOME MISSIONS.

In no branch of benevolent enterprise, perhaps, have the fruits been more abundant and glorious, for the amount of time labour and capital employed, than in that of home missions.—Churches aided for a short time by a small annuity of from fifty to one hundred dollars, are thus seen to spring up and flourish; and in time to become lasting contributors to that same general fund, which had at the first afforded them relief. The amount of good which may thus in time be accomplished is incalculable. Witness, for example the following details, communicated to the editor of the Home Missonary Magazine for January. The writer was a student at Auburn about three or four years ago:—

From Rev. A. S. Wells, New-Albany, Indiana, November 16, 1830.

After receiving the generous aid of your society for two years and a half, the presbyterian church in this place, with their pastor, rejoice in being able to state, that we can now enrol ourselves as an auxilliary of your society, without asking farther aid from its funds.—Through you we return thanks to the friends of missions for the assistance they have granted us, and shall consider ourselves under sacred obligations to refund to the parent society, as soon as possible, the amount we have received.

The past year has been to us one of marked prosperity. A good degree of brotherly love, and benevolent enterprise, has prevailed, and the various societies which receive the prayers and patronage of Christians at the present day, have not been forgotten or neglected here; and the monthly distribution of tracts, the Sabbath school, and temperance society, have been evidently blessed to many, in preparing the way for a revival of religion, which it has pleased the Head of the church to grant us. At our first communion season in July, I was assisted by a beloved brother from Kentucky, and on liberty being granted, fifteen or twenty came forward to request an interest in the prayers of the church. Since that time we have had several communion seasons, and, as usual, have continued the meetings four days in succession, with the most happy effects. At the inquiry meeting on Monday morning, we have invariably found several persons very much awakened and distressed, and hopeful conversions are not unfrequent under the morning sermon. A meeting held in the grove, as a *special missionary effort* to draw those under the means of grace who would never come to our churches, was signally blessed. On the Sabbath, between 1500 and 2000 persons were present, and several ministers from the neighbouring churches. On this occasion more than one hundred manifested deep anxiety, and great solemnity spread over the town. Backsliders were reclaimed, and several of the most inveterate drunkards have, as we trust, been delivered from the bondage of sin, and from eternal ruin. We have received during the year past, forty-one by profession, and several more are propounded, and will probably unite with us at our next communion.—Of these, some are "*miracles of grace*," and others are the lads and misses who have been trained up in the Sabbath school. The effect of the revival upon the church has been very happy. We have just taken up subscriptions, and made efforts that will result in the establishment of two temporary scholarships for the American Education Society, and I hope we shall be able to do more for all the benevolent objects of the day, in consequence of the new impulse that has been given to our feelings.—In view of what God has done for us, we call upon our souls, and the friends of missions, to rejoice, and render thanks to his name, for he has made bare his arm for our salvation. Within two years and a half we have enjoyed two seasons of special outpouring of the Holy Spirit; the church has been increased by the addition of about one hundred members to the communion; we have completed a commodious house for public worship, and have now become able to lend a helping hand to benevolent institutions, and support the gospel among ourselves.

Foreign Missions.—The auxiliary Foreign Missionary Society of New-York and Brooklyn held its anniversary on Monday evening. The meeting was addressed by Rev. C. S. Stewart, of the United States navy, who gave many interesting statements in relation to the isles of the Pacific, together with extracts from his journal, now in course of publication. Dr. Cornelius also spoke with his usual force and happy effect. A subscription of more than $4700 was taken for the objects of the Society.—*N. Y. Evangelist.*

Greenland.—We learn from Copenhagen, (says a late Liverpool paper), that an expedition, which sailed from that port in May last, succeeded in reaching the easternmost coast of Greenland, where some Norwegian colonists settled eight centuries ago, and to which all access had since been prevented by the ice. The expedition found there the descendants of the primitive colonists, who still profess christianity, which was carried there by their forefathers; and their language is that of the Norwegians of the tenth century.

REVIVALS.

Clarkson, Monroe Co.—A correspondent at Clarkson writes us, under date of the 15th ult. as follows:—

"The Lord is with us by his Spirit. Revivals in this region are multiplying and progressing. The temperance cause also goes forward in this town, with unrivalled progress. We have received about 300 additions to our list within six weeks past. Tracts and publications on the subject are put in circulation; and prayer meetings are held, by which means individuals daily come forward and offer us their names."

Charlestown, Mass.—The Baptist Magazine gives an account of a revival in that place, which commenced in a female prayer-meeting, that had been established through the influence of an individual who was first stirred up to special activity in the cause of God, by a consideration of the influence which was exerted by the notorious Frances Wright, in favour of infidelity.—The meeting, once established, became crowded, even to the number of 200. The first conversions among the impenitent were witnessed there. A special ministers' meeting, of several day's continuance, was afterwards found instrumental in promoting the work. About fifty united with the baptist church, eighteen of whom were the children of pious parents, and twelve children belonging to mothers attached to the Maternal Association. About forty, it is said, have united with the congregationalists.

Revival in a School.—Such scenes as are alluded to in the following article, have repeatedly occurred in our own portion of the country. What if at length some of them were to be publicly acknowledged? Might they not serve as general incitements to increasing faithfulness among pious teachers?—

From the New-York Evangelist.

BENNINGTON, *Jan.* 10, 1831.

Dear Sir—I feel it my duty to make a public statement of the shower of divine grace which descended upon Bennington seminary, during the few closing weeks of the last term.

There is connected with this institution, a Saturday evening bible class, which we have reason to think was the means, under God, of preparing the minds of our pupils for the operations of the Holy Spirit. Several members of the school were professors of religion previous to the commencement of the revival. With these the teachers had been in the habit of meeting once a week for prayer. The two leading objects for which we prayed, were that God would revive his work in our own hearts, and that he would bring into his kingdom our dear impenitent pupils and companions. Our meetings for prayer became increasingly interesting; but before we discovered that there was any particular seriousness among the impenitent, one of our scholars called upon us to tell us, to use his own language, that "God was awfully frowning upon him." His conviction was short, but powerful. He made known his distress in the morning, and before noon he felt like engaging with his whole soul in praising God. At the bible class the next evening he arose and addressed his companions out of the abundance of his heart. He told them how narrowly he had escaped the pit of hell; he warned them to repent immediately, and prepare to meet their God, assuring them that happiness was no where to be found but by believing in Jesus. The earnestness with which he spoke seemed to convince his companions that the finger of God had indeed touched his heart. For a moment the stillness of death was in the class; but feelings so deep could not be long suppressed. Almost every member burst into tears, and left the house, crying, "What shall I do to be saved?" and arrows of conviction, we believe, were planted in the hearts of many that evening, that were never extracted but by the blood of Jesus.

The next morning two others came to us filled with joy, to speak of the goodness of God to their souls. It was a time of great trial to the professors connected with the school. They felt that they were living at a great distance from God, and were not prepared to receive the blessing. The ensuing week a day was set apart for fasting and prayer. In the morning the professors met, to confess their faults one to another, and implore the divine blessing. It was truly a solemn day. God's dear children seemed to get near the throne of grace, and agonise in prayer before him; and we have reason to think that he who regardeth the cry of his people added his blessing. The scenes of that week cannot be described. A great solemnity prevailed. We endeavoured to proceed with the regular exercises of the school, but all relish for worldly science seemed to be lost in view of the importance of preparing for eternity. Many were excused to retire to the fields and mountains to pray, and frequently, in different apartments of the house, might be heard, at the same time, recitations, weeping, and prayer. Even in the infant class, connected with the institution, the Spirit was evidently operating. There were instances in which these little children seemed to have as deep a sense of sin, and of their accountability to God, as any in the school; and they were often found to retire alone to pray for a new heart.

The revival resulted in the hopeful conversion of twelve members of the school.

I cannot bear to close this account, without urging the importance of having the bible more carefully studied in our schools. Experience has taught us, that the most powerful motives to obedience, and to the cultivation of a spirit of kindness and love, that can be made to bear upon the minds of our pupils, are to be brought from the bible. We do not believe that it is possible to govern a school well while its members do not realise their obligations to God.

The means that were made instrumental in the hands of God more than any other, in producing the above revival, we believe was bible instruction. Ever since the establishment of the institution, a period of about two years, we have had a bible class for the scholars every Saturday evening, and nearly all the time a Sabbath school on Sabbath morning. At these meetings it has ever been our object to make a plain and practical application of the truths that rose under consideration, to the consciences and hearts of our pupils. We have believed that we were to labour for the immediate conversion of our scholars.

May the precious season which God has granted us, stimulate us to increased exertions, and make us everlastingly grateful to our common Saviour. Your's, in the Lord.

JAMES BALLARD,
Principal of Bennington Seminary.

Troy.—A friend who left Troy on Thursday of last week, informs us that the work was exceedingly interesting, and seemed more promising at that time than on any previous day.—Dr. Griffin had been there, labouring with the blessing of the Lord, but was about to leave. The churches seemed awake and united. Sinners were powerfully awakened. It was a frequent thing for Christians to be called up in the middle of the night, to pray with the anxious. Conversions were taking place every day.—The morning prayer meetings, at day-break, were attended every day, in both presbyterian churches and the baptist church.—*ib. 22d ult.*

Greenwich, Washington Co.—A correspondent of the Evangelist says—"Our prayer meetings are well attended, and there is truly a revival among the professors in this place."

Seneca Falls—A correspondent says, there is a revival going on at this village. About twenty hopeful conversions within three weeks.—*ib.*

Morrisville, Madison Co.—We have just received an account of an interesting revival of religion in this place, which has been in progress, with different degrees of power, for about one year, and has resulted in more than one hundred hopeful conversions, about seventy of whom have united with the presbyterian church in that place.—*Home Missionary.*

Pompey, Onondaga Co.—A correspondent of the Christian Journal says—"It will doubtless give you pleasure to hear that the Lord has once more visited this place in mercy. For some weeks past there has been an unusual attention to religion. Professors have appeared to be awake, and impenitent sinners are inquiring the way to salvation, and many as we hope have been born into the kingdom. It has been a still work and has occasioned little or no opposition."

Victor, Ontario Co.—Our meetings are well attended; 23 have been added to the church during the year.—*Home Missionary.*

Mendon, Monroe Co.—A letter from Elder Weaver, to the editor of the Baptist Register, dated Dec. 21, 1830, says—"The good work of the Lord still goes on with great power. It is now central at the village. Converts are multiplied almost every day, and meetings are crowded every night. Last Sabbath I baptised five willing converts, making in the whole, 88."

Ulysses, Tompkins Co.—A letter from Elder Abbot, to the editor of the Baptist Register, says—"I have just time to say, that the Lord is pouring out his spirit in this place, in a wonderful manner. We desire to be remembered in the prayers of the saints."

Wyoming, Genesee Co.—A letter from the pastor of the presbyterian church to a friend in this city, says:—

"The work of divine grace has been powerful beyond any thing I ever witnessed in my life hitherto. I believe there have been conversions in every school district in town. The village is entirely transformed. At the time I came to reside in this village, there were but *four* professors of religion of any denomination. This state of things remained, with but little alteration, till the revival commenced about the first of September last. Now, in the street in which I live, which is rather the principal one, there is not a house, but has in it a greater or less number of the professed friends of Christ. And probably in the whole village there are not more than six or seven houses that are exceptions to this remark. The whole number that have obtained hopes, among all denominations, it is impossible for me to state. Fifty have already united with the church under my care. The work is still going on."—*Evangelist.*

Conway, Ashfield, and Buckland, Mass.—A letter of Jan. 3, from Conway, states that it is a time of deep religious interest in that region. There are encouraging appearances in Conway. Rev. Mr. Pease has baptised six, and there are believed to be as many as thirty persons anxiously inquiring, What must we do to be saved? Rev. Mr. Cooley, of Buckland, last Lord's day in December, baptised fifteen in Ashfield.—Since Mr Cooley's ordination last June, he has baptised between seventy-five and one hundred. We feel, says our correspondent, that the day-spring from on high has visted us.—*Ch. Watch.*

New Sharon, Me.—Within about six weeks the merciful God and Saviour has been carrying on a most glorious work of rich grace in this town. It is presumed that not less than one hundred have professed a hope of pardoning grace; and the work appears to be still rapidly progressing, and spreading from the centre into almost every corner of the town.—*Zion's Adv.*

African Church in Albany.—The Baptist Register mentions, that Elder Willey has lately baptised, on two occasions, in connection with this church, fifty-three persons, in token of their profession of faith in Christ.

Within the last eight months, a profession of religion has been made by seventy-eight Sabbath school scholars in Willington, Conn.

The whole number of revivals of religion noticed in the last volume of the Recorder, is 210. Of these 14 were in Maine, 21 in New-Hampshire, 38 in Vermont, 18 in Massachusetts, 11 in Connecticut, 1 in Rhode-Island, 55 in New-York, 5 in New-Jersey, 2 in Pennsylvania, 6 in Virginia, 4 in North-Carolina, 3 in South-Carolina, 2 in Georgia, 1 in Kentucky, 12 in Ohio, 2 in Indiana, 4 in Tennessee, 1 in Alabama, 1 in Michigan, 3 in Nova Scotia, 4 in the East-Indies, in France, and in Wales. There have probably been several others which escaped our notice.—*Boston Recorder.*

WESTERN RECORDER.

UTICA: FEBRUARY 1, 1831.

Misinformation.—The editor of the Christian Journal must have been misinformed with respect to the state of religious feeling in this village, as far as regards the first and second presbyterian churches. There have been several cases of hopeful conversion, during the past week, of as much interest as any that have occurred since the revival commenced. There is also a very considerable number of cases of deep and solemn feeling on account of sin.—We merely mention this fact, to correct the wrong impressions which may be made *abroad*, by the statement of the Journal.

High School.—We were highly gratified last week, at the exhibition of Mr. Bartlett's pupils of the High School. The pieces were selected with much taste, were short, and were well delivered before a thronged assembly, in one of the largest churches in this part of the country. The audience, for the most part, showed their approbation by the expression of profound silence. To these, however, a few whose sensibility seemed to lie chiefly in their heels, formed a painful contrast. But on the whole we have never witnessed a more pleasant exhibition of the kind; and we trust that the school is exerting a growing interest in the community.

Auburn Theological Seminary.—By a catalogue just received, it appears that there are at this institution, in the

Senior class,	16
Middle class,	17
Junior class,	18
Making the number	51; and

that the numbers who formerly left the institution, chiefly as graduates, were 159, making a total of 210.

The young men are from New-Hampshire, Vermont, Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, Upper-Canada, Ohio, Kentucky, and the District of Columbia; and most of them have graduated at some one of the following colleges, viz: Williams, Yale, Union, Hamilton, Middlebury, Nassau-Hall, Amherst, Dartmouth, Columbia, Cincinnati, Centre, (Ky.) Jefferson, University of Ohio, and Brown University.

The Cherokees.—The last Cherokee Phœnix contains the statement of the presbyterian, baptist and moravian missionaries, twelve in number, relative to the condition, progress, character and purposes of the people of that nation. The statement is accompanied with resolutions, setting forth the part the missionaries have uniformly acted in reference to the present crisis; also, the opinions they entertain, and feel at liberty, as members of a free community, to express, in a most public and decided manner.—The whole is a document of much interest, drawn up with great simplicity and moderation; yet calculated to refute, entirely, the slanderous reports and insinuations that have gone abroad against the abused Cherokees. It came to hand too late for our columns the present week.

The Poor Indians.—What will the advocates of a removal of the Indians say to the plain and simple facts set forth in the following statement?—

From the Vermont Chronicle.

We have repeatedly stated, that the United States are bound, by treaty with France, to form the whole country west of the Mississippi into states. The third article of the treaty by which that country was ceded to the United States reads thus:—

"The inhabitants of the territory shall be incorporated into the union of the United States, and admitted, as soon as possible, according to the principles of the federal constitution, to the enjoyment of all rights, advantages, and immunities of citizens of the United States; and in the mean time they shall be maintained and protected in the free enjoyment of their liberty, property, and the religion which they profess."

"That this article was regarded as of special importance," says the Journal of Humanity, "is evident from the fact that it is the only one which Buonaparte, then first consul, took the trouble of preparing with his own hand." The meaning of this article never has been disputed, and we presume, never will be. It clearly proves that the United States have not an inch of land on earth, out of the district of Columbia, in which they can permanently protect the Indians from the claims of state jurisdiction, any better than where they now reside. Their proposed residence under the Rocky mountains *must* soon be included within the limits of a "sovereign state;" and then there will be the same reasons for removing them again, which are now urged for removing them at all; and there will remain no place to which they can be removed.

Will not the christian and the patriot awake to this subject? Or is it a small thing for the blood of these poor abused fellow-beings to be found in our skirts? Petitions to Congress are cheap things. They will not cost much; and they *may* do good.

Memorials in Behalf of the Indians.—The Journal of Humanity mentions that a memorial in behalf of Indian rights, &c. had been hastily circulated in that town, (Andover, Mass.) and forwarded to Congress with about three hundred signatures.

Our citizens (says the editor) were singularly unanimous in this expression of opinion, without distinction of political party or religious sect; and we are confident that the great mass of the people of the United States think and feel as they do. This state of public opinion should be made known at Washington *immediately*.—There is no time to be lost. The *people* can easily defeat the Choctaw and Chickasaw treaties, effect a repeal of the Indian bill, and save the national faith and honour. Every freeman should make his voice heard on this subject.

The Boston Recorder, the New-York, Con-

necticut, and Rochester Observers, and most of the leading religious journals through the country, are calling for the circulation of memorials. Why should there be so much apathy in *this* part of the country? Now is the time if ever.

A Way of doing Good.—One of our cotemporary journalists makes the following statement:—

"Some of our agents have paid for their own paper in advance, and have then exerted themselves to obtain subscribers, and have named some poor but worthy person to whom the paper might be sent, as a compensation for the labours of their agency. All persons who receive this paper gratis, are requested to circulate it among such as are unable to pay for it, but *desire* it, and will read."

What if the readers of the Recorder were to adopt this method of doing good? There is still a great want of information among professors of religion of the poorer classes. In some way this certainly ought to be supplied.

Eight Days in the Week.—A correspondent of the New-York Observer, who feels the value of time, in reference to the great work of spreading the gospel, states, that by recently changing his time of rising, from half past seven to half past five in the morning, he now virtually enjoys an addition of one day in the week. This is an experiment which he is unwilling should be lost to the general cause of benevolence, at a period when so much is to be accomplished in the vineyard of the Lord.

New-York City Colonisation Society.—An auxiliary Colonisation Society was formed at the middle Dutch church, in the city of New-York, on Tuesday the 11th ult. The general agent of the Parent Society was present; and measures were taken to bring the subject immediately before the congregations of the city.

The interesting fact was stated in the meeting, that the annual increase of the whole coloured population of the United States, might be colonised upon the African continent, at an expense not exceeding $1,000,000, "or about *ten cents each*, if divided among the citizens of this republic."

The following current paragraph seems to require a word of comment:—

"*New Theological Seminary.*—What has been anticipated by many, has at length been resolved upon, at the Whitesboro' manual labour school. A theological department is now established, and Rev. N. S. S. Beman, of Troy, appointed professor. One of the main objects is to introduce young men into the ministry, without a collegiate education."—*Utica Chr. Jour.*

As to "*one of the main objects*," &c. we are duly authorised to say that the writer of the paragraph was mistaken. The importance of a thorough education is fully recognised at this institution.

Juvenile Libraries.—A correspondent asks, whether it is generally known that for about the sum of $15, an extensive library can now be purchased at the Sabbath school depository, which is well adapted to the use of children in schools or private families? The advantages of such a library are very great. Parents and teachers, who are yet unsupplied, would do well to attend to this subject without delay.

Biblical Repository, No. I: Flagg & Gold, Andover, and J. Leavitt, New-York.—This new Quarterly, conducted by Professor Robinson, of Andover, has just made its appearance, and is spoken of in terms of high commendation.—Price $4 per annum, payable on the receipt of the second number. We have not yet seen the work.

The Love of Fame.—This is about the same thing in the human breast, wherever we find it; though in some cases more than others it assumes the cloak of modesty. The Shah of Persia has published a collection of his poems, which bears the following title:—"The Poems of Him before whom the World humbles itself to adore him."

The following article, written, as it would seem, under date of January 19th, was not received in season, for our last number. However, such details are always seasonable to the heart that feels for the welfare of Zion. The article comes, it is scarcely necessary to say, from a source highly respectable:—

For the Western Recorder.

THREE DAYS' MEETING AT ONONDAGA HOLLOW.

Mr. Editor.—I have thought that a short account of a "*Three Days' Meeting*," held in the presbyterian church of this village, might not be unacceptable to your readers. You can make such disposal of it as you please.

It is eight years since there was any thing like a revival in this church; and during that period many things had grown up among them, of a fatal tendency to the growth of piety. At times, Christians would appear to mourn over the desolations of Zion; but there were no very marked symptoms of repentance, till a short time since.

About the 1st of November, some appearance of seriousness was discovered among a portion of the congregation; and from that time, down to the beginning of last week, that seriousness had gradually increased, and had resulted in the hopeful conversion of three or four individuals.

The first day of our meeting above mentioned, was spent chiefly in efforts, by the brethren from abroad, to make the church feel that they had not yet done their duty. In the evening, the meeting became solemn; and the Spirit of the Lord seemed to be moving upon the hearts of a few. Yet fears, and misgivings of heart, were spoken of by some of the ministers.

The next day, after a season of prayer, the subject of christian duty was resumed, and with great emphasis, and solemn appeal, pressed upon the consideration of the church, until about noon. Then almost every member came forward voluntarily, and simultaneously, and threw themselves upon their knees before God, and in the presence of the congregation, confessed their sins, and implored the forgiveness of their offended Maker. Here the feeling of the large congregation of sinners became changed at once, from curiosity to solemn fear, suspecting their own characters and condition. In the afternoon of the second day, the first direct addresses were made to the impenitent; and no one could mistake the deep impression that was made by every sentence that was uttered. Towards evening a call was made for the anxious persons to come forward, when, for some minutes, a general movement was seen, occasioned by those who were pressing onward through the crowd, to prostrate themselves before the pulpit and in the aisles; and from that time, through the rest of this penticostal season, there were constantly from fifty to sixty persons on their knees, and in the anxious seats, begging the prayers of the people of God. Subsequent inquiry has proved that this number was perhaps not the half of those who were deeply convicted of their sins. The crowd was so great, that it was extremely difficult to press through it, or to find a place to bow down. In the evening, there were some of the most wonderful displays of *sovereign grace*, that were ever witnessed by those who were present. Quite a number were hopefully born again.

The third day, until the adjournment of the meeting, we were permitted to witness almost equal manifestations of grace.

Thursday evening we were left to our own congregation, without any help from abroad. It now appeared that the excitement had not been that which is of a transient character; for though we were reduced in numbers, (our own congregation being little more than a third of those in attendance during the three days), yet there was no diminution of interest, or of the manifestation of the power of God.

It was pleasant to go forth on *Friday*, and take an inventory of the things the Lord had done among us. The most hardened and profane stood in solemn silence; and to this day we have not found the man, who can speak with lightness of the meeting or its fruits. Every day since has added to the blessed effects of faithfulness and prayer; and these effects have been manifested in unusual proportion among heads of families. Some of our first men, from thirty to sixty years of age, are of this number. Several who obtained hopes during the meeting, belonged in neighbouring congregations. The whole number who have been hopefully converted *here*, both during and since the meeting, may be not far from twenty-five; and our prospects of a still more plentiful harvest, are as promising as they have been at any moment.

Your's, &c. *** ****.

P. S.—Similar meetings have been held, since October last, in Manlius, Pompey, Orville, and Onondaga West-Hill. In all these places blessed fruits remain, and in some of them powerful out-pourings of the Spirit have followed.

The next "*Three Day's Meeting*" will be held in the village of Jamesville, (Rev. Mr. Porter's society), beginning on *Tuesday* the 8th of February, at 2 o'clock, P. M.

For the Western Recorder.

REVIVALS.—No. III.

(*Continued from our last.*)

Whether special methods or measures may be safely resorted to in promotion of revivals, to the same extent and variety which is allowable in other departments of benevolence, is not the precise question before us; and if it were, I should, for obvious reasons, be far from answering this question in the affirmative.—Where the life of the soul is at stake, it is not always safe to be making untried experiments. On questions which relate to methods of raising money for religious charities, there may not be any thing irretrievable in theoretical or practical mistakes. These may generally be rectified. But when the interests of the soul are immediately at issue for eternity, errors in judgment or practice are not to be regarded as things of light moment. The difference here is great, much in proportion as the soul is more valuable than the accumulation of money for religious charity.

On the other hand, it may be no less ruinous to souls, when in the promotion of revivals, we hold up those established customs of the church which are purely of human invention, as so many insuperable barriers against every species of innovation, Human wisdom is not imparted exclusively to any age or nation; nor can we believe that it all died with the fathers. Circumstances are always varying; and the passing exigencies, we may suppose, often require corresponding methods of applying the means of grace. The overturnings which are to precede the coming day of glory, may yet make sad work with our present habits of ease and tasteful enjoyment, in regard to the externals of religion. And beside this consideration, we ought to remember that it is God's purpose to stain the pride of human glory. The churches are yet to be deeply humbled, before they can be lifted up to the standard of millennial glory. Their wisdom must become foolishness. Their fomality, their false maxims and dependences, must be swept away from them. And as to things which are of a subsidiary nature in religion, changes there always have been, and always will be. The very fact that we are prone to lean upon external dependences, makes these changes necessary; and where churches are thus leaning, it is often necessary for their deceitful props to be removed.

Any one who will watch the providences of God with a prayerful spirit, in the great field of revivals, will find abundant illustrations of this truth. God always will work with instruments; yet in these he will also be glorified; and if the "saw magnifieth itself against him that shaketh it," he will lay it aside, and work with something else. When churches grow proud of their numbers, and privileges, and graces, how soon will divisions and roots of bitterness be seen to spring up among them? When they begin to worship their minister, then, in all probability, they will soon be deprived of his labours. When ministers become exalted in their own estimation, the Lord will often scourge them with barrenness; while he turns and threshes down mountains with those who are small in stature. He will be seen to work with almost any thing in preference to them. The prayers of children or young converts; the exertions of the sick and the feeble, the poor and the despised, and sometimes even the mischief of the ungodly, he will make use of in preference to a professed watchman who has become careless, and formal, and wise in his own estimation. Sometimes a minister, church, and people, will thus be left in utter barrenness for years together, in the midst of wealth, and talent, and influence, and distinction; while yet some little branch of Zion beside them, which is scarcely able to rear its head above their threshhold, will all that while, feeling its dependence upon the God of Zion, be almost continually the scene of his gracious visitations.

Peculiar methods or measures as to things of a subsidiary character, are often seen in connexion with revivals; while at other times, if they exist at all in this connexion, they are out of sight. Revivals that are genuine may indeed be seen under almost every possible aspect, as to things of this nature. Methods which are even of an opposite character, have yet been often rendered successful through the blessing of God. The reason of this probably is, that we may learn to be simple hearted before God, and not to lean on creature dependences. God will have nothing to do in this field, with instruments that are filled with their own wisdom. Their wisdom must be confounded; their pride abased. Though God is truly a glorious sovereign in the communications of his grace; yet he undoubtedly means something by such varied dispensations as these; and it would be well to study them in the attitude of childlike simplicity.

But now, while God himself is experimenting—I speak it with reverence, and after the manner of men—while God himself is experimenting before our eyes, it may not be greatly amiss for those of us who are professedly his children, to become docile learners. To say nothing of private exhortation by ministers and laymen, of visitation from house to house, of special seasons of fasting and prayer, of renewed solemn dedication, of prayer for specific objects, of field preaching, of night meetings, all of which being sanctioned by scriptural precedent, may beyond controversy be occasionally resorted to with safety, in the promotion of revivals; I would briefly notice what there is in modern days, which by some is thought to be peculiar to our own times. And

1st. Female preaching.

This is universally excluded from the presbyterian and congregational churches.

2d. Female ascendency in conducting social meetings for prayer, or conversation, or for the transaction of business.

Nothing of this appears to have had an existence, notwithstanding the misrepresentation of adversaries.

3d. Denunciation.

When Christians awake from their supineness to a lively sense of eternal realities, and begin to work in earnest for God, they often grieve at the sloth of their brethren around them. Thus far they are right, and when in the temper of meekness and love, they also endeavour to stir up their pure minds by way of remembrance, they are still in the way of their duty. But failing in this way to accomplish their object, they sometimes become irritable, impatient and censorious, before they are aware. This is always wrong. Nor is it right, on the other hand, that their brethren should treat them roughly, and openly denounce them as persons who are self-deceived, disorganisers or hypocrites. The gospel rules of intercourse, of order and subordination, of charity, meekness, and christian admonition, are plain, and it is always safe to follow them. How long a work of grace may in any case be found to continue, after these things begin to arise, I shall not undertake to say. However, they are evidently not methods for the promotion of revivals; at least, not scriptural methods. And though God may sometimes see fit to continue his good work for a season, in despite of them, he does not mean that this circumstance shall be construed into an argument for their approval. It may be, also, that the men whom he employs as special instruments in forwarding his work, are few in number, compared with the rest of the brethren. While these continue to manifest the right spirit, he may graciously see fit to work by them, notwithstanding the bitterness which is elsewhere to be deprecated. For the existence of this bitterness, the active promoters of revivals are not always accountable. God may bless them, and afterwards bring their brethren to repentance.

4th. Pressing sinners powerfully, and by every legetimate motive, to immediate repentance.

It is to my mind passing strange, that any one who loves the gospel, should class this trait of christian faithfulness among the methods which are of mere human invention. But such, it seems, has sometimes been the case. Those who would guide souls to Christ, are prone to take their own personal experience, and the prevailing maxims of wise and good men, as their standard, rather than the simple precepts and examples of the gospel. They are, also, equally liable to be influenced by their own deductions from certain disputable views in theology. This is doubtless wrong; yet the error is frequently so subtle, as not readily to be discovered by those who embrace it. Some men, too, are liable, from their peculiar feelings of compassion, to urge sinners to repentance by the pressure of unscriptural motives. But the gospel rules are plain and simple, and easy of application; and the precedent which the bible furnishes is every where uniform and directly to the purpose. The time for sinners to repent is not to-morrow, but to-day. The motives for repentance are, the vileness of sin, as opposed to God; the danger of it, as ruinous to the soul of the sinner; the deadly blow which it aims at the happiness of the universe; the death of the bleeding Saviour; the melting mercies of God; the terrors of his everlasting displeasure; the shortness of time; the influences of the agent of sanctification, &c. These are plain motives. The bible is full of them. It reiterates them in almost every possible diversity of manner. Nor is there in all that blessed book, a single instance where the exhortation to repentance is thrown into an indefinite future period.

But I must defer the consideration of other particulars under this head, till the issuing of the next number.

Your's, &c. WHITEFIELD.

POLITICAL.

CONGRESS.

The trial of Judge Peck, which had been suspended for several days, on account of the illness of Mr. Wirt, was recommenced on Monday the 17th ult. The House of Representatives have since attended daily, to hear the arguments of the counsel. It is said, however, that between the hours of 11 and 12 o'clock, which is not occupied with the trial, the Senate have transacted more legislative business, than the House will probably dispose of before the end of the session.

In the House of Representatives, on Thursday, Jan. 13, the House postponed the further discussion of the resolution relative to the reduction of the duty on sugar, until Monday the 24th instant. Subsequently, there was a warm discussion on the motion of Mr. Stanberry to amend the appropriation bill, by striking out the salary for a minister to Russia, in which Mr. Carson, Mr. Stanberry, Mr. Archer, Mr. Burges, Mr. Mallary, Mr. J. S. Barbour, Mr. Wayne, Mr. Cambreleng, and Mr. Coke, took a part. The house then adjourned, without coming to any decision on the question.

On Friday, the House took up in committee of the whole, the bill for the relief of ex-President Monroe. Mr. Chilton moved to strike out the first clause; in other words, to reject the bill. Judge Spencer spoke at great length in favour of the bill. Other gentlemen spoke for and against it; when the question was taken, and the motion to strike out prevailed, ayes 73, noes 67. So the bill is lost.

On Monday the 27th ult. no business of importance was transacted.

On Tuesday, Mr. Davis, of South-Carolina, asked for a suspension of the rules of the house, with a view of offering a resolution which would lose half its efficacy by a few hours' postponement. The object of it was to give out of the surplus wood now rotting in the yard, forty cords, for the immediate relief of the suffering poor of the city, some of whom he had seen from the window of the capitol, burning their garden fences, to sustain them against an unparalleled snow-storm. After some remarks *pro* and *con*, the house agreed to suspend their rule, and a resolution was adopted, giving forty cords of the surplus wood in the yard attached to the house, to the suffering poor of the city, yeas 136, nays 51. The motion was of course opposed, on *constitutional* principles; but it must be said to the credit of some of the members, who voted in the negative, that they subscribed voluntarily more than half of a day's pay to this charity.

On Wednesday, Mr. Verplanck, from the select committee on that subject, reported a bill supplementary to the act for the relief of certain surviving officers and soldiers of the revolution. it provides for the relief of those officers and soldiers who receive no benefit from the existing laws on that subject.

A resolution passed the House, in committee of the whole, providing that the members should not receive the daily pay for those days on which they are absent, unless such absence is caused by sickness, by leave granted, or on account of public business. Being a joint resolution, should it finally pass the House, to give it effect, it must also pass the Senate.

On Thursday, in the Senate, Gen. Smith, from the committee on that part of the Presidents' message which relates to the reduction of duties, reported a bill to repeal the duties on certain imported articles, comprising silks of all kinds, except sewing-silk; also, on lace, drugs and medicines, dying drugs, fruits, china, and various other articles, not produced or made in this country.

The House was engaged in fixing the rate of payment for members of Congress, in travelling to and from the seat of government. Hitherto the members have claimed payment for the whole distance, by whatever route they might travel; and a case is stated of the two senators from Missouri, both residing at or near St. Louis. One came to Washington by way of New-Orleans, and charged and received about $4000; the other came direct, and charged and received but about $1000; the allowance being one day's pay for every twenty miles travel.—The present bill remedies the imposition.

On Friday, the bill last mentioned was read the third time and passed the House, and was sent to the Senate.

On Saturday, the House took up the joint resolution, which passed the committee of the whole on Wednesday, on the subject of the compensation of members, and discussed it until the expiration of the hour devoted to resolutions.

A bill has passed the Senate, allowing the witnesses attending the trial of Judge Peck $4 per day, and twenty cents per mile for travelling expenses, and appropriating $12,000 for that purpose.

Several memorials were presented during the week, from Philadelphia and other places, remonstrating against the removal of the southern Indians west of the Mississippi.

STATE LEGISLATURE.

Monday, Jan. 24.—In the Senate, Mr. Throop presented the annual report of the inspectors of the Auburn state-prison. The earnings of the convicts, for the last year, amounted to $40.545.68; leaving a balance in favour of the prison, over the expenditures, of $4319.26.

The bill from the Assembly, authorising a special court in Niagara county, was read the third time and passed.

Mr. Maynard offering a resolution, that Judge Marcy report the trial of Ezekiel Jewett, had before him at Lockport, with all the circumstances attending the same; which was laid on the table.

In the Assembly, a memorial was received from Lyman A. Spalding, of Lockport, in reply to charges against him, in the canal commissioner's report, of having wantonly trespassed on the rights of others, in relation to the canal waters, and praying for relief against damages suffered by him by reason of the acts of the said commissioners. The memorial charges against Henry Seymour, one of the canal commissioners, that he is interested in the surplus waters at Leckport, in violation of law.

After some debate on the question of reference, whether to a select committee, or the canal committee, the motion to refer it to the canal committee prevailed.

Tuesday, Jan. 25.—In the Senate, Mr. Allen, from the bank committee, brought in a bill to incorporate the Herkimer county bank, at Little-Falls.

In the Assembly, the annual report of the bank commissioners was received. It contains a statement of the situation of twenty-nine banks, presented to the commissioners. The commissioners state that the law passed last winter, to prevent the circulation of bank notes of other states, under $5, has been attended with most beneficial effects.

Wednesday, Jan. 26.—In the Senate, Mr. Hubbard, from the committee on canals, to which was referred petitions from Chenango, Broome, Oneida, &c. praying for the construction of the Chenango canal, made a long report on that subject, setting forth the peculiar claims of this section of the state in relation to this application, and introduced a bill for its construction. [The bill authorises the borrowing of $1,000,000, at an interest not exceeding 5 per cent. The rates of toll are to be the same as are established on the Erie and Champlain canal, and shall not be less than those now established, until the debt for its construction be liquidated.]

Mr. Todd, from the committee on finance, to which was referred that part of the Governor's message relating to the frauds at Salina, on the salt revenue, made a report on that subject. The committee have been unable to ascertain at what time these frauds commenced, but the amount out of which the public revenue has been defrauded, exceeds twenty thousand dollars. The committee, for the purpose of preventing frauds hereafter, recommend that legislative provision be made, prohibiting the inspection of fine salt which shall not be branded with the name of the manufacturer on each barrel offered for inspection. That the collector who makes the original clearance, require from each shipper, under oath, a bill of parcels containing the brand and mark of each cask, which shall be entered in his book of clearances. To guard against the fraud committed by over marking the quantity of salt in each barrel, it should be made the duty of the weigh-master, where the salt is cleared, or at the first office where it can be weighed, to weigh each boat loaded with salt. This would prove a check on false marking. The report was laid on the table, until the committee shall have time to prepare a bill on this subject.

In the Assembly, Mr. Gansevoort, from the bank committee, reported bills to incorporate banks at Catskill, Buffalo, Penyan, Cazenovia, Oswego, and Johnstown.

The bills to renew the Union, Phenix, Mechanics', and Merchants' banks, and the bank of America, all in the city of New-York, were read the third time and passed.

The committee of the whole took up the bill to provide for cases in which judges were disqualified from acting. The first section provides that no judge can sit in any cause, where either of the parties is related to him, either by consanguinity or affinity, in the direct ascending or descending line, or as brother or sister, or by consanguinity, as uncle or aunt, nephew or niece.

Mr. Spencer explained the provisions of the bill, when the committee rose.

Thursday, Jan. 27.—Mr. Maynard, from the committee on literature, introduced a bill relative to the literature fund. [The bill provides that all stocks, property, money, &c. belonging to said fund, shall be placed in the hands of the Comptroller.]

A communication was received from the Surveyor-General, in relation to some public land lying along Wood-Creek, in the county of Oneida.

The bill to establish a vice chancellor in the first circuit, with a salary of $2000, passed the committee of the whole.

In the Assembly, the Comptroller made a report in accordance with the resolution of last session, of an investigation made respecting the expenditures, &c. by the commissioners for draining the Cayuga marshes. A great many documents accompany the report, containing details of examination of witnesses. The Comptroller expresses himself dissatisfied with the testimony of certain witness, but he gave no opinion on the merits of the question. The report and a part of the documents were ordered to be printed, and the subject was referred to a select committee, consisting of Messrs. J. C. Spencer, Jermain and Gardner.

The House, in committee of the whole, passed the bill to incorporate the Saratoga and Schenectady rail-road company.

Friday, Jan. 28.—In the Senate, the bill to incorporate the Herkimer county bank passed the committee of the whole.

In the Assembly, a joint resolution was passed, that the Legislature would on Tuesday, proceed to the appointment of a United States Senator, in the place of Mr. Sanford, whose term expires on the 3d of March next; and also a State Treasurer, for the present year.

Saturday, Jan. 29.—In the Senate, a petition was presented from inhabitants of Geneva and from the bank of Utica, for leave to remove the branch of that bank, now at Canandaigua, to Geneva.

The Senate concurred in the resolution of the Assembly, for the appointment of a United States' Senator, and State Treasurer, on Tuesday, [to-day.]

The bill directing the sale to John Greig of 250 acres of land in the New-Stockbridge reservation, was read the third time and passed.

In the Assembly, the annual report of the superintendent of the Onondaga salt springs was received. The amount of salt inspected in the town of Salina, in 1829, was 1,291,820 bushels. In 1830, 1,435.440.

No business of importance was transacted.

SUMMARY.

Fire.—The large barn and stables, in Water street, in this village, owned by Messrs. Parker & Co. stage proprietors, were destroyed by fire on the night of Wednesday last; together with their contents, comprising a large quantity of hay and grain. One horse perished, and several others are missing. A dwelling-house was also destroyed on the same night, in West-Utica.

Finances of the State.—It appears from the report of the Comptroller, which was made to the Assembly, week before last, that the present aggregate amount of the general fund, is $1,312,284.86. The estimated revenue for the ensuing year is 113,500.

The capital of the common school fund is $1,746.743.66 The estimated revenue for 1831, is $101.550.

The capital of the literature fund is $256,343.52. The revenue is estimated at $16,620.

The following is a brief abstract of the state of the treasury:—

The whole receipts into the treasury for the year ending 30th Nov. last, amount to	$1,993,629 11	
Balance in the treasury on the 1st Dec. 1829,	44,793 46	
	$2,038,422 67	
Expenditures during the same period,	1,966,528 93	
Leaving a balance in the treasury, Nov. 30, 1830, applicable to the ordinary expenses of government, &c.		$69,893 84
The expenditure of the year 1830, over the income of the same year, was $101.094 29; which deficiency was taken from the principal of the general fund.		
The estimated expenses of the year 1831, are		$302,200
The estimated revenue for the same year,		113,500
Leaving a deficiency in the estimated revenue, to meet the ordinary expenditures of the year, of		$118,700

The late Storm.—The snow storm of Saturday and Sunday the 12th and 13th ult. appears to have been more extensive that any which has before happened in this country, for many years. It extended along the whole coast, from Maine to Virginia, and was every where much drifted. In Providence, R. I. the streets were wholly impassable, and all the churches were closed on the Sabbath. Several churches were also closed in Boston and Salem. The snow fell fifteen inches at Washington city, a depth never before known there. Many vessels were driven on shore at different places, and some totally lost, with their crews. Several persons perished in the storm, on the land.

Canal Trade.—The Albany Daily Advertiser has published a statement, derived from the collector's office, of products received in that city by the canals, during the year 1830, viz: Flour, 396,900 bbls.; ashes, 25,671 do.; provisions, 22,008 do.; salt, 42,601 bushels; whiskey, 28,207 bbls. 1420 bhds.; glass, 6374 boxes; lime 2404 bushels; wheat 209,011 do.; corn, rye and oats, 114,989 do.; barley, 182,783 do.; lumber, 25,832,142 feet; timber, 31,621 feet; shingles 11,810,000; cords of wood, 12,976. The whole number of canal boat arrivals, at that place, during the year, was 12,890.

The Harrisburg Chronicle, of the 17th ult. says, "Petitions pour in from Philadelphia, to prevail upon the state legislature to instruct our senators and representatives in Congress, to urge the repeal of the act of Congress respecting the removal of the Cherokees."

The Washington Globe, a new administration paper, recently established at the seat of government, says:—"We are permitted to say, that if it should be the will of the nation to call on the President to serve a second term in the chief magistracy, he will not decline the summons."

Some striking facts are elicited by the report of the bank commissioners. Of the safety fund bank capital of 6,294.000 dollars, $1,288,783 is loaned out by bank directors to themselves, being nearly 20 per cent of the whole capital. The stock, owned by these directors, is not much more than their debts to the banks.—*Albany Daily Adv.*

A special meeting of the Directors of the "Central Agency," will be holden at Utica, on Thursday, the 3d day of February instant, at 9 o'clock, A. M. For important reasons, a prompt and general attendance is desired.

O. P. HOYT. Cor. Sec'ry.

MARRIED,

At Verona, on the 27th ult. by Rev. Mr. Myrick, Rev. *Henry Snyder*, of Herkimer, to Miss *Sophia A. Kennedy*, of Verona.

At Sullivan, on the 25th ult. by Rev. Mr. Huntington, Mr. *Albro Hall*, to Miss *Adaline Blakesley*, both of Sullivan.

DEATHS.

In New-Brunswick, N. J. on the 6th ultimo, Hon. *Andrew Kirkpatrick*, late chief justice of New-Jersey, aged 73.

At Canajoharie, on the 20th ult. Capt. *Martin Van Alstyne*, a patriot of the revolution, aged 75.

In Jay, N. Y. Mr. *James Starr*, aged 90, one of the celebrated party who assisted in destroying the tea in Boston harbour, previous to the revolution.

In Buffalo, on the 16th ult. Mrs. *Amanda Rochester*, wife of the Hon. William B. Rochester, aged 31.

In Georgetown, district of Columbia, on the 19th ult. *Alexander Macomb*, Esq., father of Major Gen. Macomb, of the army, aged 82.—He resided many years in the city of New-York, and was a member of the legislature of this state, at the time of the adoption of the constitution of the United States.

FANCY & MILITARY CAP STORE.

THE Subscriber has commenced the manufacture of Men and Children's Cloth, Silk, Leather, and other *CAPS*, for winter and summer wear.

Warranted Fire *BRICK*, suitable for furnaces and the backs of kitchen fire-places.

Several Building Lots and small Dwelling-Houses for sale. THOMAS F. FIELD.

Utica, Jan. 24, 1831. 4w3

A SMALL FARM FOR SALE.

THE Subscriber, being about to remove to an adjacent society, offers for sale a convenient House and Barn, and sixteen acres of Land. The buildings are principally new; the land is of an excellent quality, and under a good state of cultivation. There is a good well of excellent water within a few rods of the house, which never fails, and is equal to any rain water for washing. This property is situated on the public road from Rome to Trenton, about eighty rods from Floyd corners, (the centre of the place), twelve miles from the flourishing village of Utica, and six miles from Rome. The situation is very pleasant and healthy. It would be an advantageous situation for a farmer, almost any kind of a mechanic, a physician, or any other professional man. The Subscriber having purchased the right of soil, will be able to give an indisputable title. The terms of payment will be made accommodating to the purchaser. The above property, if not sold, will be rented in March or April next. For further particulars enquire of the Subscriber, on the premises.

S. W. BURRITT.

Floyd, Jan. 24, 1831. 4w6*

STRAYED,

FROM the Subscriber, the latter part of November last, a dark brown COW, with a still darker face, and white flanks; well built, but of moderate size.—Whoever will give notice where she may be found, shall be compensated. CHARLES HASTINGS.

Jan. 25, 1831. 4w2

NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—

Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.

Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

GOODS AT COST.

THE Subscribers, wishing to close the concerns of the late firm of SHEARMAN & THOMSON, as soon as may be, offer their Stock of Goods, in lots to suit purchasers, for cash or approved paper, at *COST*.

ROBERT SHEARMAN.
SAMUEL THOMSON.

Utica, Jun. 11, 1831. 2w4

WILLIAM WHITELEY,

MUSICAL INSTRUMENT MAKER, and MUSIC SELLER, on the corner of Genesee and Whitesboro' streets, No. 29 up stairs, Utica.

Patent and all other Flutes, Clarionets, Flageolets, Fifes, and all other Wind Instruments, Bass Viols, Violins, Bows and Strings, Bassoons, Serpents, and Clarionet and Bassoon Reeds, wholesale and retail.

☞ Instruments repaired. *Jan.* 11, 1831. 2m3

THOMSON'S

CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre*, and *ratsbane*. ☞ Prepared by George F. Fowler, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—

100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish:
100 bags Shot, assorted numbers, &c. &c.

Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

MUSICA SACRA.

THE 9th edition of the Musica Sacra is just published and for sale by HASTINGS & TRACY.

Dec. 28, 1830.

POETRY AND MUSIC.

THE FOLLY OF ATHEISM.

BY DR. DARWIN.

"I am fearfully and wonderfully made."

Dull Atheist! could a giddy dance
Of atoms lawless hurled,
Construct so wonderful, so wise,
So harmonised a world?

Why do not Arab's driving sands,
The sport of every storm,
Fair freighted fleets, the child of chance,
Or gorgeous temples form?

Presumptuous wretch! thyself survey,
That lesser fabric scan;
Tell me from whence th' immortal dust,
The god, the reptile man?

Where wast thou, when this pop'lous earth
From chaos burst its way,
When stars exulting sang the morn,
And hail'd the new born day?

What, when the embryo speck of life,
The miniature of man,
Nurs'd in the womb, its slender form
To stretch and swell began?

Say, didst thou warp the fibre woof?
Or mould the sentient brain?
Thy fingers stretch the living nerve?
Or fill the purple vein?

Didst thou then bid the bounding heart
Its endless toil begin?
Or clothe in flesh the hard'ning bone,
Or weave the silken skin?

Who bids the babe, to catch the breeze,
Expand his panting breast;
And with impatient hands, untaught,
The milky rill arrest?

Or who with unextinguish'd love
The mother's bosom warms,
Along the rugged paths of life
To bear it in her arms?

A God! a God! the wide earth shouts,
A God! the heavens reply;
He moulded in his palm the world,
And hung it to the sky.

Let us make man!—With beauty clad,
And health in every vein,
And reason thron'd upon his brow,
Stepp'd forth majestic man.

Around he turns his wand'ring eyes,
All nature's works surveys;
Admires the earth; the skies; himself,
And tries his tongue in praise.

Ye hills and vales! ye meads and woods?
Bright sun and glittering stars!
Fair creatures, tell me, if you can,
From whence, and what I am?

What parent power, all great and good,
Do these around me own;
Tell me, creation, tell me how
T' adore the vast Unknown!

MISCELLANEOUS.

RELIGIOUS CULTIVATION IN THE STATE PRISON AT AUBURN.

The fifth annual report of the Prison Discipline Society contains a statement from the pen of Rev. B. C. Smith, chaplain at the Auburn prison, the substance of which we cannot refrain from laying before our readers. The writer, in answer to the question often presented to him—"How can you immure yourself in so dreary a place, and among such a class of men?" says, that no earthly consideration could tempt him to exchange his present field of labour for any other. "They who have asked me," he says, "have yet to learn what is the richest luxury a benevolent heart can enjoy."

To the preaching on the Sabbath, the convicts have uniformly listened with fixed attention, and often with deep and overwhelming emotion. The services are often characterised by perfect order and apparent solemnity. It has been the common remark of casual visitors, as well as others, that they never witnessed an equal degree of attention, and apparent seriousness and interest, in any other congregation.

From the chapel, I have followed them in the afternoon, to their solitary cells, and there, in the best possible circumstances for producing effect, have pressed home upon their consciences, individually, the truths which they had heard in the public assembly, in such a manner as I conceived to be the best adapted to their different capacities and states of feeling. In these visits I have often witnessed the power of truth, in making the stoutest heart, the heart that could be approached in no other circumstances, to tremble. This I regard as the most important part of my duty, and that which has been most evidently accompanied by the blessing of God. The truths of the bible, applied closely to the conscience, have generally produced a visible effect upon their feelings, and, in some instances, I have found every reason to believe, exerted a transforming influence upon their hearts. I have found the men readily accessible, almost without exception; softened in their feelings; willing and glad to converse upon the subject of religion; convinced of the necessity of a radical change in their own hearts; and often powerfully awakened to the immediate obligation of yielding to the demands of the gospel. Nothing is more common than to hear them express their surprise, that they never thought of these things before, and their gratitude that they have been arrested and brought to a place where they are taught them, and where they cannot but think of them. In this labour I have been assisted by the use of tracts, which the keeper has kindly given me permission to put into their hands on the Sabbath, and which, by a suitable selection and adaptation to particular cases, have not unfrequently proved to be efficient co-workers in producing and strengthening salutary impressions on their minds.

The profound and impressive stillness, with which the daily evening devotions in the wing have been uniformly attended, is the best evidence of the convicts' interest in the exercise, and of its effect upon their feelings. One who had been in prison but a few weeks, sent for me to let me know what a change had been wrought in his feelings respecting it. "I always hated to hear prayers, said he, and the first time I heard you pray in the prison, I could hardly restrain the contempt I felt for you and your prayer; now I feel it a great privilege to kneel down and pray with you."

The Sabbath school holds a prominent place in the system of instruction. Its numbers have gradually augmented to one hundred and sixty pupils, which are divided into thirty-one classes. These classes are placed under the care of thirty-two students from the Theological Seminary, one of whom acts as general superintendent.

I scarcely know which most to admire, (says the writer), the devotedness of the teachers, or the ardour and industry of the scholars. The liveliest interest is manifested by both. A mutual and strong attachment springs up between them. The teachers seem to forego any other privilege, for the sake of meeting and instructing their pupils; and among the scholars no other punishment is more dreadful than exclusion from the school. It has been interesting to me to observe, upon the discharge of these scholars from prison, how often the first enquiry has been, where they might find their teacher.

The total number received into the school since its first establishment, is more than three hundred. Of these, eighty-five commenced with the alphabet. A large number could read at first only in one or two syllables; one third perhaps could read with difficulty, by spelling the hardest words; while but a small number could read intelligibly in the testament. All these, with the exception of a few new comers, and a few who were dismissed from the prison, can now read well; nearly two hundred of them have been taught to write; and more than half this number have acquired a knowledge in the four ground rules of arithmetic. Improvement has frequently been rapid, and often remarkable. The most of them devote every moment's leisure allowed them for this purpose with assiduity. Those who can read, commit the scriptures to memory, and recite about one chapter a week. Some can repeat whole books of the new testament. Some are indeed remarkably stupid; yet even one of this number, after seeming to be "the most stupid being ever met with," began at length to learn; when he suddenly "waked up as from a doze of years," received instruction with eagerness, and exhibited "marks of a most active mind." The writer adds his testimony to the uniform, respectful and affectionate treatment which he receives from the convicts. They meet him with smiles, state to him their grievances, and unbosom to him the feelings of their hearts.

REV. WILLIAM TENNENT.

The following is a brief account which this holy man reluctantly gave to a friend of his, of his views, during the three days of apparent suspension of animation to which he was subject:—

"While I was conversing with my brother, on the state of my soul, and the fears I had entertained for my future welfare, I found myself in an instant, in another state of existence, under the direction of a superior Being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind, it is impossible for me to communicate to mortal man. I immediately reflected upon my happy change, and thought—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested him to join the happy throng; on which he tapped me on the shoulder, and said, "You must return to the earth." This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a violent shock, that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it, could command my serious attention."

THE TRUE WAY OF PROMOTING RELIGION AT HOME.

A gentleman of Florence, Ala. in a letter remitting a donation of fifty dollars to the American Tract Society, from the auxiliary in that town, says:—

"In these ends of the earth, we are less favoured with light and knowledge in regard to the benevolent operations of the day, than those in your region. Yet our moral horizon begins to brighten, and we have in prospect a resplendent day. A few among us begin to awake, and to feel that they are not their own; that their property is not their own, and that all they possess belongs to Him, who commands his people to send "the gospel to every creature." Within a few months considerable has been done, by this church and congregation, for the various benevolent operations of the day.

"Never did the circumstances of a place call more loudly, for the unremitting, untiring efforts of the friends of God, than this. Situated as we are, at the head of steamboat navigation, increasing in population, and becoming the emporium of the extensive valley of the Tennessee, some may think we should confine our efforts to our immediate vicinity. But our Board feel that they should act from a full conviction of the well attested fact, that the more we do for the cause of Christ abroad, the more we shall do at home.

"As yet, we have nothing specially interesting in regard to our Society to state. We go on regularly with our monthly distribution in the town, and have it in contemplation shortly to extend this branch of our labours to the country."

CHRISTIAN INTEGRITY AND PROGRESS.

It is not lawful for you to make such a compromise with God, as to undertake a part of the duties prescribed to you in his word, and to omit part of them at your pleasure. For in the first place, He every where recommends integrity as a principal branch of his worship; by which he intends a sincere simplicity of heart; free from all guile and falsehood; the opposite of which is a double heart; as though it had been said, the beginning of a life of uprightness is spiritual, when the internal affection of the mind is unfeignedly devoted to God in the cultivation of holiness and righteousness. But since no man in this terrestrial and corporeal prison has strength to press forward in his course with a due degree of alacrity, and the majority are oppressed with such a great debility, that they stagger and halt, and even creep on the ground, and so make very inconsiderable advances; let us every one proceed according to our small ability, and prosecute the journey we have begun. No man will be so unhappy, but that he may every day make some progress, however small. Therefore let us not cease to do this, that we may be incessantly advancing in the way of the Lord.—*John Calvin.*

TO ALL EDITORS.

"The Princes Elizabeth, wife of the Prince Royal of Russia, formerly a Roman Catholic, renounced popery, and embraced the religion of the gospel last May."

This statement, which is copied into nearly all the religious papers in the United States, originated in a typographical error, in this office, during the absence of the editor. We stated, on the authority of the Archives de Christianisme, that the Princess Royal of *Prussia* had renounced popery, &c. The compositor altered it to Russia. The error was noticed the next week.—*Vt. Chronicle.*

THE MOTHER OF GENERAL GREEN.

Among the many ladies who distinguished themselves for their patriotism, charity, and other good qualities, in our revolution, there is one whose name ought not to be forgotten, and who, in my opinion, is equal in merit to any that flourished in our country, and they were many at that time. About the commencement of our revolution, and as soon as it was ascertained that Nathaniel Green, afterwards Gen. Green, intended to join our army, in defence of his country, a deputation of Friends, (commonly called Quakers, and to whose society he belonged), waited on him to endeavour to dissuade him from it; but after listening to all their arguments on the subject, he informed them that he felt an irressistable propensity, not to be got over, to join his brethren in arms. He thanked them for the interest they had taken in his welfare; but he could not comply with their request. When the deputation took an affectionate leave and left him, his mother, who had been listening, with all the anxiety of a fond parent, used her best endeavours to prevail on him to stay at home; when he told her *it was impossible.* After a pause, she burst into tears, with this remarkable observation—"Well, Nathaniel, if thee must go, it is possible that I may hear of thy death, and if it is God's will that it shall so happen, I hope I shall not have the mortification to hear of thee being wounded in the back."—Comment is needless; a Spartan mother could not have said more. But Mrs. Green stands pre-eminently superior to the mothers of antiquity, as her education was so different: *She was bred a Christian.*

ROYAL ANECDOTE.

On the landing of Charles Capet, ex-king of France, at Newhaven, in Scotland, a jolly fish-wife pressed forward, pushing every one aside, until she reached the ex-king, whom she grasped by the hand and shook it heartily, saying, "Oh, I'm happy to see ye again among decent folk." Charles smiled, and asked her name, when she replied, "My name's Kirsty Ramsay, Sir; and mony a guid fish I hae gien ye; and mony a guid shillin' I got for't, thirty years sin syne." The party immediately drove off to Holyrood house.—*Literary Gazette.*

ANOTHER.

The ex-king of Saxony, when his late brother was on his death-bed, was told by his confessor, that, if he would vow to make a pilgrimage to the holy sepulchre, his brother should die, and he should ascend the throne. He made the vow, his brother died, and he reigned. But when the time arrived for fulfilling his pledge, he found that his duties and infirmities rendered it impossible.—After much discussion amongst his ghostly fathers, he compromised the matter by agreeing to scramble, on his bare knees, up and down the great gallery in his palace, for a certain time every day, until he should have gone over a space equal to the distance between Dresden and Jerusalem. His majesty had performed a great part of his feat, when interrupted by his rebellious subjects.—*ib.*

NEW BRIDGE OF DON.

The new bridge of Don is now completed. It is about 520 feet in length, and consists of five arches, each of 75 feet span, and 25 feet rise, constructed entirely of cut granite, from a design by Mr. Telford. Notwithstanding the unparalleled difficulties in procuring proper foundations, the work has been finished by the contractors in a most substantial and elegant manner, and now forms one of the most useful improvements in the north of Scotland, shortening the road half a mile, and avoiding three steep hills, all within two miles of Aberdeen. And this magnificent structure has been obtained without costing the public a single shilling; the expense having been wholly defrayed from an annual sum of only £2.5s.3d sterling, in feu-duties, left in trust to the magistrates and council of Aberdeen, in 1605, by Sir Alexander Hay, then one of the clerks of session, for the maintaining the old bridge of Don, founded by King Robert Bruce.—*Scotch paper.*

SMUT IN WHEAT.

A discovery has been made by Mr. Adonijah Alden, a respectable farmer of this county, which we think may be important to farmers, and therefore give it publicity. Mr. Alden gives it as his opinion, from experiments he has made, that smut is produced from small shrivelled kernels of wheat. He made the discovery by washing one part, and screening the other part of the wheat he sowed in the same field, and by sowing each part by itself. On that part of the field with washed wheat there was smut, and on that part sowed with screened wheat, there was none. At his suggestion, the same experiment has been successfully tried by others. *Bedford (Pa.) Settler.*

CORN COBS.

It has been pretty accurately ascertained, that thirteen bushels of Indian corn in the ear, corn and cobs together, afford at least as much nutriment in feeding cattle, as nine bushels of corn without the cobs. The difference is owing to the great quantity of saccharine matter contained in the cobs, as well as in the additional stimulus of distention afforded by the food, which is all important for granivorous animals.—*Col. (Pa.) Spy.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 13a	Sole, oak tanned, lb.	20a25
Pearl do.	5 69a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana -	9a10	Sperm, summer	65a67
Java - -	12a13	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	9a11	*Provisions.*	
Louisiana -	12a13	Beef, mess, bbl.	8 75a9 12
Alabama -	11a12	—— prime	5 62a6 12
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 00a3 25	Cheese - -	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 44a6 50	Havana, white, lb.	11a14
Western (canal)	6 62a6 75	—— brown -	8a9
Rye flour -	3 87a4 00	New-Orleans -	7a8
Indian meal	3 62a3 75	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 25a1 30	*Tallow.*	
—— western	1 40a1 45	American, lb. -	6a7
Rye - -	70a72	*Teas.*	
Corn, north yellow	63a65	Bohea, lb. -	32a34
Oats - -	30a37	Souchong -	44a75
Barley -	80a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb. -	9a	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingston County -	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck - -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursunt to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published January 25, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 6th day of April, 1831, at ten o'clock in the forenoon. 4w10

NOTICE is hereby given, that an application will be made to the Legislature of the state of New-York, at the next session thereof, for the passage of an act to incorporate a company, to make and construct a Rail-Road from the city of Troy, by way of Lansingburgh and Waterford, through Ballston or Saratoga Springs, and the counties of Schenectady, Montgomery, Herkimer, and a part of Oneida, to Utica, or by some other convenient route from Waterford, with a capital of six millions of dollars, with the right to increase the same, if necessary, and with the privilege of contracting with the Union Bridge Company, for connecting the passage of the Hudson with said bridge.

Lansingburgh, Dec. 13, 1830. 1w6

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable colleetion of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers' Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography,* illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque,* Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September,* 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness